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# The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. VII.

SEPTEMBER, 1842.

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## DOMESTIC.

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THE Secretary and General Agent of the Domestic Committee, now entering upon his duties, finds three things expected of him by the Church: 1st. To increase the funds of the Committee by representing the claims and wants of the Department from the pulpit.

2d. To foster and increase the interest in the "Spirit of Missions."

3d. To carry on the Correspondence and attend to the interests of the office at New-York.

To reconcile, as far as may be, these sometimes conflicting duties, he would employ himself under the direction of the Committee, the ensuing year, as follows:—in the office during February, March and April, and visit the churches of Philadelphia, New-York and Brooklyn. Travel May, June and July, and visit the churches of Maine, New-Hampshire, Vermont and Western Pennsylvania. In the office August, September and October, and visit the churches of New-Jersey and Pennsylvania in part, Southern New-York, Connecticut and Rhode Island. Travel November, December and January, and visit the churches of Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia and Florida.

This arrangement will enable him to visit most of his brethren in the Atlantic states, and at the same time be in the office at the two periods of the year calling most for his presence.

He would avail himself of these visits, with the permission of the rectors, to increase the subscription list of the Spirit of Missions, believing that the mind of the Church must come much more intimately in contact with that periodical, if we look for a constant and regular supply of funds. To furnish that mind in this contact, with incentives to pray and to consecrate its means and energies to the work before the Church, the Bishops

and missionaries who see daily the wants of the vast Domestic field, are invited and requested to send frequent communications to its columns. Eastern funds will flow into the Treasury for western wants, when those wants are presented in colors true to the life by men who know best and feel most what the wants are. This periodical furnishes a fitting channel of communication for such intelligence. The Church has placed the spiritual oversight of the missionaries where it of right belongs; but the apportionment of the funds *among the different dioceses*, she reserves to herself and makes through her official organ the Committee; this Committee is composed of bishops, presbyters and laymen. Let this Committee know, let the bishops, clergy and laity whom they represent, know through this appointed channel, that *the work* at the West goes on, and *how it goes on*; and we repeat, the effectual fervent sympathies of the East will not be wanting to the great, the increasing, the most affecting wants of the West.

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The Missionary Bishop (Rt. Rev. Dr. Kemper,) reached New-York on Monday last, 8th inst., in fine health and spirits, for the discharge of the important duties which brought him to the East. His buoyancy seems to be proof against even the burdens he has to bear. His cheerful trust in the God of missions ought to incite the Church to mete out no stinted measure of support to the large fields over which he has oversight.

Since January he has been at Green Bay and many parts of Wisconsin, through the large portion of Indiana, some parts of Missouri, and has just returned from a visit to Iowa.

There are several promising and even growing stations which have *no ministrations except those which are afforded by him!*

He spent five days at Indianapolis during passion week, preaching twice daily, confirming and administering the sacraments.

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The Rev. Mr. Hobart has obtained, we learn, about \$2000 for the purposes of the Prairieville mission.

The Bishop (Kemper) advises that plain and unexpensive accommodations be prepared for themselves and the number of pupils they may decide to take, and the balance of funds be expended for land—a very judicious location of which he has pointed out.

When it is considered that on the ordinary plan of missionary operations on our frontiers, any interest that might be awakened would die, or at least neither be fostered and extended, nor the fruits reaped because of the want of ministers, these gentlemen will be found to have taken the right course, and their self-sacrificing spirit meet its reward in having planted the Church on a footing that she will always maintain. With grace from above to persevere, and maintain this post of honor, holding forth the truth in love and righteousness, meekly warring for Christ and his Church, the benedictions of many will cheer them on, and



Wisconsin, when she comes to write up her annals, entwine the chaplet of her fair fame round the "storied urn or animated bust," if not the living brows, of the first missionaries of "St. John's in the Wilderness."

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Under the existing difficulty of properly sustaining missionaries in the field, appeals for the building of churches in the West ought to be made with the greatest caution, lest what might seem success in one quarter, serve but to diminish the vital supplies for another, and thus the Church at large sustain detriment. There are cases, doubtless; the Prairieville mission might be cited; Kemper College; Bishop Otey's institution for the education of young ladies, and others; where the outlay of funds, promising such rich and perpetual returns in the raising up of laborers for the vineyard and mothers in Israel, may fairly compete with the missionary stipends. There are others where a church may be saved from actual sacrifice by a few hundred dollars promptly paid, where it ought to be done at once—but we speak now of the attempt to erect churches to "ornament" a station—obtaining subscriptions on the spot for *such* churches, from men who, because times are hard, refuse to redeem *their pledges*, and then send their minister to the East, away from his flock, to ask the churches of the East to extricate them from their difficulty, and so far as they succeed divert the funds that would otherwise be applied to the missionaries themselves. The language of our prelates on this subject is a decided protest against such a course. One of them writes, "I wish most anxiously to keep the missionaries from begging expeditions—all pretty churches are to be frowned upon. The people must build them themselves according to their means. I shall inculcate great economy, great sacrifices on the part of the missionaries. If they bring families, they should have resources of their own to support them, but the missionaries themselves ought, if possible, to be independent of the people for a few years. I would, therefore, that the Church sustain them from three to five years. The gospel in all its vitality should be offered freely to the West, and when its inhabitants are interested and become anxious for the privileges of public worship, let them, according to their own ability, build a church—something they can call their own—however small and plain, of logs if they cannot do better. And here let a parish school be begun as soon as possible. As soon as the building is finished, the salary can be decreased, and in most cases terminate at the end of five years." Another prelate writes thus, "In regard to applications for help to build, I think the whole system, with a rare exception or so, is entirely wrong. Sustain your missionaries, and the churches will be built. The money collected for building churches, in my judgment, had better be given to increase missionary stipends."

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The Church, we fear, is sometimes too impatient for *present* results of missionary effort, without weighing carefully the *peculiarities* of the various fields of labor. The conservative influence of our Church, amid zeal without knowledge, and fanaticism, will prove the most signal of its blessings to many regions of *the West*, and yet how difficult to mark and chronicle such results? We ask attention to the following, both from its high source and its timely rebuke, of any who would walk by sight rather than by faith, and narrow down the effects of gospel preaching to the cry, "what shall I do to be saved?" "Upon the latter point," [the difficulties of the Domestic work,] "I can speak with a degree of feeling, which has long made my very heart ache. Instead of going forth to preach the unsearchable riches of Christ to dying men, our time, our energies are frittered away in organizing parishes, keeping school, and struggling for a feeble existence amongst conflicting and hostile sects. The gospel has been over preached till the people are gospel hardened. Our work is mainly conservative—to check fanaticism of the wildest character—to present order in the midst of confusion and misrule—and to preserve stability and keep in the old paths, amidst endless change.

We have hitherto thought, that to preach the Gospel fully and ardently would fill churches; to insist too much upon outward order would empty them. But here, with the most glowing-hearted preaching, we have been debating whether we ought not to make the order of the Church more prominent. Revival preaching and measures, camp-meeting and protracted meetings, attended with the most boisterous energy, have actually seared the moral fibre until its sensibility is lost, and the most ardent evangelism of our Church, is tasteless and tame. Still, amid all, we cleave to the Cross; no where is it more faithfully preached to the exclusion of all minor themes. The blessed Redeemer helps us to be faithful, for it is hard to lay our bones at the foundation of things, and not receive fruit in our own times."

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We trust the following remarks from one of our Missionary Bishops may arrest the attention of some of our pious young men, who are considering how they may best "occupy till He (the Shepherd and Bishop) come" . . . Is the subject of a call to the ministry—what constitutes it—presented as often to the minds of our young men, as the loud calls for their help and consecration, demand it should be?

We have seen a notice of such a sermon preached before the students at Alexandria, D. C., by the Rev. Jno. Coleman of Philadelphia, whom we shall request to favor us with a portion of it for our readers. As to the *kind of men* employed as missionaries, that is a matter now with the Bishops, "No mis-



sionary shall be appointed except on the nomination of the Bishop of the diocese within which the station lies."

Two things are indispensable to our success in the present condition of our country: *first*, laborers; and *secondly*, funds to support them. As to the first, laborers—this is the chief want\* now. There are more places now imperiously calling for ministers of our Church, than I will undertake to enumerate; so great indeed is the demand, that I have sometimes wished that the canons were so framed as to allow the Bishops to ordain men deacons, who had not completed the requisite course of ecclesiastical study and reading in order to ordination. There are vast tracts and neighborhoods where the people are almost destitute of religious instruction, except such as is given, perhaps once a month, by a Methodist circuit-rider, or some ignorant Baptist settled in the vicinity. Our people who are scattered abroad, often share in this destitution of religious privileges. Something must be done to increase the number of our ministry, or we must abandon all thought of keeping pace with the increase of population, and making head against the wide prevalence of irreligion, and the multiplying forms of a corrupted Christianity.

In reference to such missionaries as you do send out to occupy, as they must do now, the most important points in the country, without any reference to the large and destitute tracts to which I have just alluded, very great regard ought to be had to their qualifications. Incalculable injury has been done to the cause from the incompetency and the want of prudence, and of common sense among those who have sometimes come to plead our cause. The Church in many places has suffered severely from the ill-conduct and unadvised proceedings of its ministers; in consequence hereof, places where the Church might have easily taken root, under prudent and discreet management, are now so set against us, that generations must pass away before any just expectation can be entertained of successful effort to plant the Church at them. In proportion as our ministers possess talents, zeal, and especially that sort of tact by which they can get at the people, mingle freely with them, enter into their feelings and accommodate themselves to the prevailing habits of social intercourse, will they succeed.

Next to having efficient ministers; they should be so sustained as not to call upon the people for a dollar for the first year or two! The people will always contribute something, and if the minister will do his duty, and is able to teach, he will not, as a general rule, be permitted to suffer. I have no hesitation in saying, that a few missionaries; able men, well supported, will do far more to extend and establish the Church, than double the number with half the salary, upon the plan which we have been pursuing.

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\* The Bishop will think differently after reading under the head of Intelligence.

## INDIAN.

The church will not, it is hoped, lose sight of the following preamble and resolutions adopted at the meeting of the Board in 1840, on the motion of the Rev. Mr. Haight.

Whereas, this Board deeply feels the claim which the American Indians have upon the sympathy, the prayers and the efforts of the Church; and

Whereas, the Board has been informed that the recent inquiries of the special agent of the Domestic Committee among the Western Indians are not likely to lead to any immediate efficient action; and

Whereas, the whole subject seems to be encompassed with many and great difficulties; therefore,

Resolved, That this Board earnestly entreats the devout attention of its fellow Churchmen to this most important matter, and their frequent prayers, that God would be pleased to open a door of usefulness to the Church among our neglected and degraded brethren of the forest.

The result of the inquiries of the special agent here alluded to will be found in the Spirit of Missions, vol. iv. pp. 66. 99; vol. v. p. 5.

By a resolution of the House of Representatives, adopted on the 25th day of January last, the Committee on Indian Affairs were "instructed to inquire into the amount of money expended under and by virtue of the act making provision for the civilization of the Indian tribes adjoining the frontier settlements, approved 3d March, 1819, and to inquire into the expediency of repealing that act; and, also, of discontinuing such annual appropriations, for similar purposes, under various treaties with several Indian tribes, as are dependant on the discretion of Congress or the Executive."

For carrying into effect the above provisions the annual sum of \$10,000 was appropriated, and the sums necessary to carry the treaties into effect amount annually to \$40,000. We are indebted to the prompt kindness of the Hon. Mr. Cooper, of Pennsylvania, chairman of this committee, for sending at our request a copy of his report, submitted in compliance with the above named resolution. The necessities of the country certainly call for retrenchment, where it can be made without infamy; but should the act be repealed, Americans would find the Indian hue a very convenient cover for their blushes. We thank the committee for saying that "in their judgment no consideration of economy in the expenditures would justify the discontinuance of this appropriation at the present time. There is nothing in the condition of the country which requires that it should stop short in the course of humane and enlightened policy which it has long pursued, and which it adopted at a period when its resources were scarcely one-half what they now are, and when its public debt was over \$92,000,000, being more than five times as much as it is at present."

The Secretary at War (Hon. J. C. Spencer,) whose opinion in the premises was solicited, indignantly asks :

“ Who brought these Indians to their present condition ? Who deprived them of the means of pursuing that mode of life to which they were fitted, and in which they were happy ? Who enervated their bodies and degraded their minds by the contamination of the vices of the white man ? And does not a fearful obligation rest upon us to mitigate, if we cannot arrest, the evils which our rapacious dominion has so profusely dealt to them ? In the dark history of our connexion with the aborigines, who does not dwell with delight on the page that records the instance of a returning sense of justice, which appropriated, from the millions upon millions that have flowed from the lands we wrested from them, the poor pittance of an annuity of ten thousand dollars, to save them from utter degradation and wretchedness ! It cannot be that in this age, so distinguished for benevolent exertions to enlighten and improve our race, an American Congress can be found to tear this bright page from our statute book, and leave nothing but the records of oppression and injustice.

“ But, in reference to our own interests, if an appeal so sordid be necessary, there can be no doubt of the wisdom of a just policy. We have no other means of creating or cultivating feelings of friendship, or even of respect for the white men, among the numerous and powerful tribes who inhabit our borders, than by acts of kindness. Every step they take toward civilization removes them from the habits of the hunter life, and from the warlike dispositions which it engenders ; and every advance toward Christian knowledge diminishes their ferocity, and disposes them to peace. Every child among them who is instructed becomes a new ligament to bind them to the duties and obligations of civilized life. By these influences, the safety of our frontiers will be better secured than by the use of arms.”

We congratulate ourselves upon having escaped such miserable economy as the repeal of the act would prove, and turn to the report for some valuable statistics showing what has been done among the *more civilized of our Indians*, reserving some notice of the others for a future number.

Capt. Armstrong says, the Cherokees are considered as the most enlightened Indian tribe ; they have a national council—are governed by a constitution ratified by the people—laws regularly printed—judges and sheriffs, and other officers elected to execute the laws. Trials by jury for capital offences guaranteed to each individual ; their country is more than sufficient for their wants and is very fertile ; they live in comfortable homes—native mechanics, merchants, &c., are found among them. They suffered from the introduction of whiskey by the whites, but this is now prohibited under severe penalties.

The Choctaws have made great efforts to throw off Indian life—schools are to be found, and a general inclination for the

education of the people. On the Red River they cultivate cotton, and will have this year one thousand bales for exportation; they have also several saw-mills on Red River. Many of the Texans obtain supplies of salt from their salt works.

The Creeks, in point of numbers, are equal if not greater than any of our tribes. They have not advanced as far as either the Cherokees or Choctaws in framing regular laws, owing to their having very few mixed bloods in the nation.

The whole amount appropriated by government heretofore for the improvement of these Indians, is \$214,500 in addition to which various christian bodies have contributed \$180,500.

*The following is a list of Indian schools, showing the number of teachers and scholars.*

No. of schools.	Tribes.	Scholars.	Teachers.	Total scholars.	Where situated.
8	Chippewas, - -	298	16		
5	Ottowas, - - -	97	10	395	In Michigan, 13 schools, 26 teachers.
1	Winnebagoes, -	52	2		Reported as in Wisconsin.
2	Oneidas, - - -	65	4		
1	Menomonies, -	12	2		
1	Stockbridge, -	50	2		
3	Chippewas, - -	68	6	267	Wisconsin.
1	Various north-western tribes, -	78	6		
2	Shawnees, - -	43	4		
1	Delawares, - -	14	2		
1	Munsees, - - -	21	2	156	St. Louis superintendency.
1	Sioux, - - - -	101	5	101	Iowa superintendency.
1	Creeks, - - - -	35	2		
7	Choctaws, - - -	163	14	198	Western superintendency.
1	Wyandots, - -	35	2	35	Ohio.
	Choctaws, - - -	52			
	Pottawatomies, -	21			
	Chickasaws, - -	26			
1	Creeks, - - - -	10	6		
	Quapaws, - - -	2			
	Seminoles, - - -	3			
	Miamies, - - -	1			
	Cherokees, - - -	6		131	Choctaw Academy, Ky.
	Sacs, Foxes, &c.,	5			
	Chippewas, Ottowas, and Pottawatomies, - -	5			
37			85	1283	

#### RECAPITULATION.

Michigan, - - - -	13 schools, 26 teachers, 395 pupils.
Wisconsin, - - - -	8 do. 16 do. 267 do.
St. Louis superintendency, -	5 do. 14 do. 156 do.
Iowa, - - - - -	1 do. 5 do. 101 do.
Western superintendency, -	8 do. 16 do. 198 do.
Ohio, - - - - -	1 do. 2 do. 35 do.
Choctaw Academy, - - -	1 do. 6 do. 131 do.
	37 85 1283



*The following statement shows the aggregate numbers, and the numbers by tribes, of all the Indians on the frontier west of the Arkansas and Missouri, and between the confines of Texas and the northern limit of the lands to which the Indian title has been extinguished.*

Names of Tribes.	Numbers.	Remarks.
Choctaws, - - - - -	15,177	Removed to the frontiers by Government.
Creeks, - - - - -	24,594	Do. do. do.
Florida Indians, - - - - -	3,511	Do. do. do.
Cherokee Indians, - - - - -	25,911	Do. do. do.
Osages, - - - - -	5,120	Indigenous tribe.
Quapaws, - - - - -	476	Do. do.
Senecas and Shawnees, - - - - -	211	Removed west by Government.
Senecas, - - - - -	251	Do. do. do.
Chippewas, Ottowas, and Pottawatomes, - - - - -	2,000	Do. do. do.
Otos and Missourias, - - - - -	1,000	Indigenous western tribe.
Peorias and Kaskaskias, - - - - -	132	Removed west by Government.
Piankeshaws, - - - - -	162	Do. do. do.
Weas, - - - - -	225	Do. do. do.
Shawnees, - - - - -	1,272	Do. do. do.
Kauzas, - - - - -	1,606	Indigenous western tribe.
Delawares, - - - - -	826	Removed west by Government.
Kickapoos, - - - - -	588	Do. do. do.
Swan Creek and Black River Chippewas, - - - - -	51	Do. do. do.
Stockbridges, Munsees, and Delawares, - - - - -	180	Do. do. do.
Iowas, - - - - -	1,500	Do. do. do.
Sacs of Missouri, - - - - -	500	Do. do. do.
Chickasaws, - - - - -	4,600	Do. do. do.
Ottawas of Maumee, - - - - -	428	Do. do. do.
	90,320	

## ABSTRACT OF REPORTS, &c.

### INDIAN.

*Rev. E. G. Gear*, chaplain of the army, has an admirable position, being stationed at the junction of the Mississippi and St. Peters, for inquiry and observation in regard to two of the most powerful Indian tribes, the Sioux and Chippewas. He kindly communicates his views, &c. to the Committee. He regrets that his lameness, still very troublesome, has prevented his visiting the falls of the river St. Croix, 90 miles distant, and the mouth of the river 40 miles. The Indians are in the habit of frequent visits to our frontier garrisons, which make them fine points d'appui for missionary operations. He ministers to 250 persons connected with the garrison. We must reserve further remark upon the Indians of this quarter for another number.

*Rev. Solomon Davis*, officiating among 500 Oneidas, 105 of whom are communicants, with 25 to 30 in the mission school, reports, that during the quarter ending June 24th, he has had a very gratifying accession to the communion, and hopes for still greater increase. His field of labor continues to be one of increasing interest. The tribe is evidently improving both spiritually and temporally.

### NORTHERN.

#### MAINE.

*Rev. John West reports from Bangor, June 25, 1842.—*  
 "To see a state embracing a territory nearly equal to all the rest  
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of New-England, 32,000 square miles, and 501,793 inhabitants, where other denominations of Christians count their churches by hundreds, having only one Episcopal church to 100,000 people, is enough surely to furnish an appeal to the sympathy and the interest of Churchmen." Bangor is the leading city, population 10,000. He consented to take the missionary church and station there, on condition of its being entirely relieved from debt, and providing an income equal to its ordinary expenditures; this by the great exertions of the parish, together with the most liberal pledges of aid from abroad, is in a way to be accomplished. He cannot withhold his grateful acknowledgments from his friends in Boston, New-York, Brooklyn, Philadelphia, and Rhode Island, who have aided him, and feels it due to the Rev. Mr. Watson of Trinity Church, Boston; Rev. Drs. Eastburn and Milner of New-York, and Dr. Tyng of Philadelphia, to say, that without the generous and active interest which they took in the effort, it would have utterly failed.

No. of communicants about 40; Sunday scholars 35.

It often happens that in making ventures for Christ and his Church, the clergyman not only has the privilege of toiling to build up the congregation, toiling hardest of all to beg for it, but of bearing the brunt of its pecuniary difficulties. It is within our knowledge, that the efforts of the Rev. Mr. West in the missionary cause, have been at a sacrifice of \$3200 to himself and family. Some of our Bishops have had such privileges, but it is not confined to them. What layman of ample means has, within the same period, laid at his Master's feet more than \$3000 for Domestic Missions? We say it is a privilege, for is it not written, he that soweth plenteously shall also reap plenteously? but we would not that the clergy should monopolize them. What is too often the history of Domestic Missions?—a meeting is called to organize a parish—a beautiful plan adopted—some cheering subscriptions *booked* to give it a start—the missionary taken off from his proper work of preaching Christ, and sent forth a *mendicant* to cater as he may in such a world for the *taste* and *superior refinement* of his Episcopal parish, by wringing a few dollars from reluctant hands. With the amount *subscribed*, a building is erected. The subscribers for various reasons do not find it convenient to *redeem their pledges*; the honor of the Church and prospect of its usefulness is jeopardized. What remains to the missionary?—to die of a broken heart, or if he has any means, sacrifice them to save the church.

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Rev. Frederick Freeman, *Augusta, Maine*, writes in very good spirits, July 1, 1842—He seems to have been favored with, and to have improved, many opportunities to commend our beloved liturgical service to strangers—to have been called to the ministry of prayer and preaching in the legislative and judicial halls of the state—was looking forward to the consecration of the church edifice, and, though the pecuniary efforts of the



parish have been severe, anticipates no serious embarrassmen to retard the prosperity of the station if it be fostered yet a little longer.

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NEW-HAMPSHIRE.

*Rev. W. H. Moore, of Manchester, writes, June 30, 1842—*“ We are cheered with evident indications that the Spirit of God is in our midst. This is the best token of success we can look for. I count it far more precious than any acquisition of worldly influence and unsanctified wealth : a single soul’s ransom being beyond the value of worlds, and I regard it as God’s smile, which given, all else that is good must follow.”

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DELAWARE.

*Rev. Walter E. Franklin, Georgetown, August 5, 1842—*“ The Church in the lower part of this state has fallen, in respect of numbers, considerably below her former condition. A want of ministerial services and other causes, among which we must perhaps number the defective character of some of the clergy who have officiated here, have contributed to depress the Church and reduce it to comparative weakness. But while the Church has thus suffered and languished, I trust a better day awaits it under the administration of our diocesan. The Church people feel encouraged and inspired with new zeal.”

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OHIO.

*Rev. A. Edwards, Gallia co., June 21, 1842—*“ Trusts that their log church will be made a blessing to the neighborhood.” We venture to say that it will be a far greater blessing than a Gothic temple of stone in debt.

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*Rev. W. Presbury, Springfield, June 29, 1842—*“ Will not be surprised (so scarce is money) if his support from his parish is materially diminished. God, he adds, may be better to me than my fears. I know he never leaves nor forsakes those who trust in him, and my prayer is that he may direct me in all my ways.”

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*Rev. G. S. Davis, Franklin Mills, July 4, 1842, reports that* his prospects still continue favorable.

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MICHIGAN.

*Rt. Rev. Dr. M<sup>c</sup>Coskry writes, Detroit, June 2, 1842—*“ So great is the demand for clergymen in Michigan, that I will be obliged to ask for the reduction of all the salaries to \$200 each, if our number cannot be increased without it. I hope however this will not be necessary.” In this connection we would bring under the eye of the Church once more the following, adopted at the meeting of the Board in 1842—

On motion of Rev. Dr. Mead, it was

Resolved, That this Board, deeply impressed with the im-

portance of an increased remuneration for the services of Domestic missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the Bishops be respectfully requested to bring the subject of this resolution before their dioceses, in such way as they may think best.

On motion of the same,

Resolved, That in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the missionaries in all cases where they deem it not inexpedient.

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*Rev. Mr. Hoyt, Ionia*, had, on the 15th of June, just removed from Grand Rapids.

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*Rev. J. Hough, Adrian, June 20, 1842*, has been but a short time among the people, and thinks it premature to express a definite opinion at present in regard to the future prospects of the Church, in which he shows no less worldly wisdom than he does wisdom from above, when he adds—"Hitherto the Lord hath helped me, and in his name I am resolved to go forward, *in meekness*, instructing them that oppose themselves." He says that he has no Sunday school, for he has not been able to procure suitable books.

We would inquire here, what course is to be taken to provide for this and similar wants in the West? The General Episcopal Sunday School Union does not give away its books.

The American Sunday School Union *has* given books (and it ought to be gratefully acknowledged in every case) to struggling parishes in the West. But this does not meet all the case—does not provide those books which explain and enforce our distinctive principles, and ought to be in every school—the very best leaven to leaven the whole lump—we would ask, what is to be done? Will the rectors at the East interest their Sunday schools to provide one Sunday School Library per annum of all the publications of the Episcopal Sunday School Union, and indicate where it shall be sent, or place it at the disposal of the Secretary and General Agent? This will enable him to meet the difficulty. He will report the distribution in the Spirit of Missions.

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*Rev. Wm. N. Lyster* is occupied at Manchester, Brooklyn, Springville, Tecumseh, Monroe, Jonesville, Dexter, Brighton, Raisin and Franklin, and at Adrian and Clinton, exchanging with the rector.

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*Rev. M. Hurst, Clinton, June 20*, had the pleasure of presenting nine adults to the Bishop for confirmation, eight of them heads of families.

*Rev. J. A. Wilson, Pontiac, June 22, 1842*, has added to his communion, among others, a sea captain, nearly seventy years old, and hopes these drops are prognostics of a gracious shower at no distant day.

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*Rev. Foster Thayer, Miles, June 25.*—His church edifice has been repaired and beautified with an industry and despatch very creditable to the gentlemen concerned.

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*Rev. D. Barker, Jonesville, June 28*, has been severely afflicted in his domestic relations. After the death of his lady, he renewed his efforts at the East for his parish, and collected \$500. He requires \$300 more.

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*Rev. E. C. Hodgkin, Homer and Albion, June 28, 1842*—Seems to have a door of usefulness opened to him, and has preached at various places on seventy-two different occasions. Amid much opposition he is led to expect great things for the Church.

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*Rev. Daniel E. Brown, Flint, July 1, 1842*—The first Episcopal herald in the county, has commenced a church edifice 34 by 48. Contracts are made for its completion by 15th October next, and should there be no failure in the pledges given him, (and he confidently trusts there will not,) it will be paid for and all its debts discharged.

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*Rev. M. Schuyler, Marshall, July 15, 1842*, says, I notice with great satisfaction a donation in our behalf of \$20,00 from St. Bartholomew's Parish, South Carolina. It was peculiarly gratifying as an evidence of christian sympathy without a direct appeal to their liberality. We need \$500 to accomplish the contemplated enlargement.

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#### INDIANA.

*Rev. A. H. Lamon, Evansville, June 20*, has much to encourage him, and thinks the Lord is employing him as an instrument in promoting the interests of his own church. Under date July 22d, he has to regret that so little has been raised for his church. He is compelled to pay \$100 in a few days.

A friend informs us that this gentleman is constrained, by the exigencies of the case, to appropriate his pay and rations (the potato part of the latter excepted, on which his family diets,) to the erection of his church. Such a man will succeed if he dies in the effort. Benoni the most appropriate name for his church. Who will change it to Benjamin?

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*Rev. S. W. Manney, La Porte, June 30*, has nothing to communicate of interest in regard to it, but speaks of visits to Bigelow's Mills as productive of good. The people at this

place are much interested, especially Mr. Bigelow, who is a thorough and devoted Churchman. They have fitted up a log cabin with seats for about a hundred, which our opposers call St. Peter's, and to which we have not the least possible objection. If some good Churchman could give to this place only \$200, he thinks they could put up a neat and commodious chapel, that would afford 150 or 175 sittings. He knows not a place where so small an investment would effect so great and blessed results.

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*Rev. Dr. Killikelly, Vincennes, June 30, 1842, says, "The church building is in course of erection. Several gentlemen of the place, not of our Church, have subscribed liberally, and our own people have done what they could; but still if we avoid debt, which we are very desirous to do, it will be quite uncertain when we may be able to use the building as a place of worship, but with a little more help from abroad, we may be able to secure and render available all that we have heretofore done. The means appropriated, and the efforts put forth, may be blessed to thousands of generations. On the contrary, if our supplications for aid are unheeded by the Church at large, and the high and holy hopes which now animate the congregation are blighted by the cold indifference of those who have the ability, in whatever degree, to promote the glory of God and the good of their fellow creatures; although we may go down mourning to the grave, yet will not they be held guiltless, whose honored privilege and solemn duty it is to disseminate by all such means the principles of gospel truth and apostolic order, through our branch of Christ's Church, not only within the limits of our own land, naturally having the first claim, but to the utmost bounds of the earth."*

We grieve to learn that Dr. Killikelly's health is not at all improved, indeed that he has serious apprehensions that his term of duty and trial is fast drawing to a close.

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WISCONSIN.

*Rev. W. Philo, Aztalan, June 27*—Has distributed a large number of tracts, and is very much in need of Sunday school books and small new Testaments. He asks, "could not the Committee, without much trouble, procure me a box of these and immediately forward them, and let me pay for them by a reduction of my October allowance?" As to the amount of trouble, it is impossible to say how much of that is necessary to interest Churchmen to give freely, perhaps no more than simply to state the want, but it is exceedingly doubtful whether any christian men, could be accessory to the perpetration of such an outrage upon a missionary's stipend. Any amount placed in the Secretary and General Agent's hands, to procure the books, he will, with pleasure, expend and forward them to Aztalan.

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*Rev. Messrs. Adams and Breck, Prairie Village, June 30,* have not been *stationary*—while their associate, Rev. Mr. Hobart,



has been at the East, their journeys on foot and horse having amounted, during the past quarter, to 1760 miles; they have distributed 40 prayer books and sold 5—31 adults preparing for baptism, confirmation and eucharist—held 95 services in 11 different places.

*Rev. Mr. Hobart* says, the reports made in the *Churchman* of June 25th, and subsequent numbers, of the monies received for the *Prairieville* mission, by no means embrace the whole result of his labors. "Wherever I have been, a very deep interest seems to have been excited in the progress of the mission. The plan of proceedings we have followed, has been every where commended, as soon as its principles and details were made known, and there is great reason to hope that the Church in Wisconsin, will hereafter reap much fruit from the intelligent approval which has been thus won, of the mode adopted to extend her influence.

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*Rev. A. Allanson, Southport, June 20*, considers the Church permanently established in that place—is in great need of prayer-books, tracts, Sunday school books, and a bell. Not two years have elapsed since he entered upon his duties there.

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*Rev. A. Humphrey, Beloit, June 30*, says, we have determined to begin immediately the erection of a house of worship, relying on the benevolence of our friends in New-York for aid. We ask only \$400. That sum, together with what we can raise here, will complete our contemplated house.

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MISSOURI.

*Rev. Mr. Minard, St. Louis, June 22*.—St. Paul's Church, No. of communicants 96; congregation increasing; the repairs of the street, soon to be completed, will pave the way for still greater increase. In eight or ten years, with a little fostering care, the church, it is hoped, will be free from debt.

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*Rev. C. S. Hedges, chaplain, Jefferson Barracks, July 5*.—The garrison having been removed, his duties of chaplain there cease, but we learn that another regiment, under Colonel Vose, has been ordered up, which will doubtless require his services.

He writes—"A parish has been organized in the vicinity of the Barracks, and efforts are now making to build two chapels within the bounds of the parish during the summer. But we are not able to build any thing more at present than log chapels, such as are suited to the times and place, and I am determined that our little beginning shall not be weighed down by debt, nor do I feel disposed to leave my post of labor and go to distant churches to trouble them for money, and travel from city to city, and spend more money than would build a comfortable church these times. No! we intend, relying upon the blessing of the great Head of the Church, to build our own places of worship,

where congregations can be gathered, and where the gospel can be as sincerely preached, divine worship as fervently offered, and the sacraments as duly administered, as in the beautiful temples of our more highly favored brethren. And after sufficient congregations have been gathered, and the times have once more revived, and above all, when the hearts of the people shall have become renewed and enlarged for the cause of Christ and his Church, then shall we be able, and fully able, to build large and handsome churches."

In 1827, the late General (then Colonel) Leavenworth brought the 3d regiment of Infantry, to the very spot at which Mr. Hedges' is laboring. In three or four weeks log huts were built by and for the men. A hill-side was selected, an excavation made, five parallel ranges of posts, the opposite ones of each pair corresponding in height, the fifth and centre one forming the elevation of the hut, were planted. The upright posts terminated in crotches, in which, parallel to the front of the hut, (40 feet,) strong poles were laid; on these poles cotton wood rafters were pinned; these covered with clay and a thatching of prairie grass over the whole; the sides of the hut were formed of upright pieces, planted in the ground, pinned to the lower horizontal poles, chinked and filled up with clay. The chimneys were formed of layers of sticks crossing each other and filled up with clay; there was not a nail used or a pane of glass. *They did not cost one cent beyond the labor of putting them up.* On Sunday, at 11 A. M., the church call was beat—the colonel and his lady, such of the officers and their families, and of the rank and file, too, as felt disposed, were seen wending their way for divine worship to one of these huts, which realized fully Mr. Hedges' idea of a log chapel, and which stood until the troops were able to build Jefferson Barracks of stone, when cantonment Adams was swept away by the same magic wand that called it into being. Now, we venture to say, that in the bosom of every community interested by a missionary, there are the means of putting up such, or far better temporary chapels, without one cent of expenditure, save that of the labor and materials which can be given on the spot. We hope Mr. Hedges will persevere and ask for nothing from abroad, that he may have the satisfaction, to which he evidently looks forward, of calling out all the energies and affections of his people to a work for which they are manifestly adequate.

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*Rev. Mr. Hommann, Jefferson City, July 1.*—At the urgent request of the vestry, and with the permission of his Bishop, has been interesting his friends at the East to aid in building his church. He has strong hopes of obtaining sufficient to finish and pay for it. Jefferson city, being the seat of government of Missouri, has a large floating population, whom it is very important to reach, and yet impossible to use, to any great extent, for the erection of a sanctuary. Circumstances make it a strong



exception to the general expediency of relying upon home contributions.

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*Rev. Thomas E. Paine, Palmyra, June 21, 1842.*—"The more inquiry I make in this neighborhood, the further I extend my acquaintance, the more deeply am I impressed with the vital importance of having at least two missionaries on the ground to co-operate and to act more as district itinerants, than as settled ministers—one at this parish and one at Hannibal. In this place and Hannibal, and the surrounding county, I can reckon up between fifty and sixty communicants. One isolated minister cannot do the work that is to be done in so large a sphere. I earnestly wish that by fall two active zealous young men would be sent here." The Church will regret to learn that Mr. Paine's want of health will compel him to leave the field before winter.

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#### ILLINOIS.

*The Rt. Rev. Dr. Chase, writes from Elgin, August 9.*—His spirit seems to revive under the recent change in the plan of operations, and to rejoice, as all Churchmen do, that he has *de facto* as well as *de jure*, the control of all matters in Illinois. The Bishop enjoys a little pleasantry, and says, that "as I am more of a 'missionary' and travel over more ground and know more of missionary affairs than they all (missionaries) together, I hope the Committee will not refuse my *report* though they do my *support*."\*

To judge from the record of his abundant labors sent to the office, it is not perceived that its duties will be much reduced, so far as Illinois is concerned. He is now on his Northern tour of visitation. His applications for missionaries are very urgent. "It is high time," he says, "something were done to assist Bishop Chase's diocese. He is not quite dead yet. He is still, with his aged arms, trying to gather in the lambs of Christ, and will continue to do so till his life's end, depending on the arm of God only for his support."

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*Rev. Charles Dresser, Springfield, June 30, says,* some one to aid me in this region would render our united services more than twice as efficient as the effort of either would be separately.

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*The Rev. G. P. Giddinge, Quincy, July 5, says,* "Though the times are unpropitious to build, yet the families have not diminished in number, nor do the spiritual prospects of the Church seem clouded." He speaks of Rushville, now vacant, as a very important station. 25 communicants, a good church edifice, and a living of \$250 or \$300.

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\* The Committee would line Robin's Nest with eider down, if the Church said so and provided it.

*Rev. John Sellwood, Mendon, June 29, says, "The Spirit of the Lord is at work among the people, and I hope to have the pleasure, before long, of seeing some turning to God with their whole hearts." \* \* "I have received from the East, for distribution, fifty small prayer books, together with some of our Church tracts. The unknown donor will please accept my thanks. I still stand in need of tracts, especially those on the distinctive principles of the Church."*

*Rev. J. L. Darrow, Collinsville, June 28, says, "Our congregations are usually quite respectable, and I believe that there has been a somewhat favorable impression made relative to the Church, in this region, though great efforts have been made, by some, to prejudice the public mind against us."*

*Rev. Samuel Chase, Robin's Nest, June 28, says, "Every day's experience forces upon my mind the importance of an early occupancy of the ground by Church missionaries. The facility with which the services of the Church are introduced, and the eagerness manifested to become familiar with them, argue a reaction of mind in favor of a more substantial and less evanescent mode of worship, than extemporaneous effusions afford."*

The above abstracts consuming more time in their preparation, than copies of the reports themselves would have done, will be found to convey enough to keep the Church informed of the doings of her missionaries. The southern reports were published in the August number.

All future reports from the missionary field are to pass through the Bishops. The Secretary and General Agent therefore respectfully renews his request, that the Spirit of Missions may be supplied by those in the field, the Rt. Rev. Fathers and Rev. Brethren through them, with missionary intelligence.

A Bishop writes—"Intelligent pious interest in the exact facts of our religious condition is Income, the only steady increasing Income,"—let then such facts be furnished.

#### FOREIGN.

REPORT OF A VISIT OF THE REV. H. SOUTHGATE TO THE SYRIAN CHURCH OF MESOPOTAMIA, 1841.—*Continued from page 251.*

I am induced to say a few more words on the spiritual state of the Syrians, after which I shall be prepared to propose a definite plan for our mission among them. I have nothing to do, at present, with the vast variety of subjects which will be noticed in the more extended survey that I am now preparing. I have confined myself, in this report, to those points which bear most directly and practically upon our immediate work, and have stated upon such points, as I have adduced, the gene-

ral results of protracted investigations, of which the several steps will be found in my view of the Syrian Church. I shall then have occasion to dwell at length upon its constitution and ministry, its doctrines, its civil state, and to detail the incidents of my intercourse with its patriarch and clergy. You will find, however, in this brief report, the substance of what I have to say upon those subjects in which you are immediately concerned, and enough, I trust, to show the chief grounds and objects of our enterprise. While I am anxious to give such time and labor to my full report as to insure accuracy, I am also anxious that our work should begin as early as possible, and have, therefore, added to what I wrote you immediately after my return, this brief sketch of the wants of the Syrian Church, from which you will learn what we have to do, and will be prepared to contemplate the plan of operations which I have to propose.

You will have noticed that my report, thus far, has been chiefly under two heads; *intellectual wants and spiritual wants*, the want of common education and the want of *religious instruction*. These two objects, which comprise the entire object of missionary operations wherever they are carried on, present the whole extent of benefits (under God) we have it in our power to bestow upon the Syrian Church. I have spoken at large upon both heads, but I feel that I shall not have said enough upon the latter subject, without presenting it in still another point of view.

Upon what is it, I would then ask, in order to bring the subject at once before our minds, upon what is it that our Syrian brethren rest their hope of salvation, and into what *practical* errors have they fallen upon this point? Their great error is, that without holiness man may see the Lord; that a faith proved to be dead by the apostle's judgment, since it works not by love, and is not shown by works, may yet save the soul. Their dependence is upon something out of themselves, but not upon Christ. They reckon most rightly, that they are made members of the Church of Christ by baptism, but they do not reckon "that they are buried with Him by baptism *into death*, that like as Christ was raised up from the dead by the glory of the Father, even so they also *should walk in newness of life*." They seem to know nothing of that "law of the Spirit, of life in Christ Jesus, which makes us free from the law of sin and death;" or of "that spiritual mindedness which is life and peace;" or of "walking after the Spirit;" or of "having the spirit of Christ, without which we are none of His;" or of "that spirit of adoption, whereby we cry Abba Father;" or of the difference between the "natural" and "spiritual" man, or of being "created anew in Christ Jesus;" or of "setting the affections on things above, not on things on the earth;" or "of the fruit of the Spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance;" or of that holy confidence, by

which "we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

These traits of the life of God, without which religion is a form without a power, seem never to be contemplated among the Syrians. Their liturgy is full of such instruction, but it is a dead letter to them. Their clergy never preach it. You never hear of such things in conversation with them. What then is their hope? Upon what do they depend for salvation? For man will not rest without some dependance. It is this: Take the life of a Syrian and you see at once what his stay and hope are. He is made a Christian by baptism. At a certain age he partakes in the Sacrament of the Lord's Supper. Before the Sacrament, he confesses to his priest and is absolved. If he has any great sin to allege against himself, he performs a penance for it by fasting and alms, reading *pro formá* a certain number of chapters in the Bible and saying a certain number of prayers, (*pro formá* I say, because both the Bible and the prayers being in the ancient tongue, he understands neither). All this is done apparently without the least idea of a "godly sorrow working repentance to salvation not to be repented of." The forms are good. They are intended by the Church to be an accompaniment and expression of, not a substitute for, "that sorrowing after a godly sort," that "carefulness," that "clearing of ourselves," that "indignation," that "fear," that "vehement desire," that "zeal," that "revenge," which are the signs and marks of a true repentance. In this as in the whole circle of religious duties, the husk is retained, and the kernel gone, the candlestick is in its place but its light departed, the beautiful casket untouched by the moth and rust of ages, but its treasure stolen away by ignorance and superstition.

It is thus that a Syrian Christian lives, while all the intervals of his life are filled up with covetousness and self-seeking, with all absorbing thoughts of the world and no thoughts of heaven, esteeming deceit and fraud, lying and intemperance, no sins; for though intemperance is not, so far as I have observed, widely prevalent, it is not unknown, even among the priests. Often as I have travelled over their fertile country, or have come, as the sun went down, to their quiet villages, or have joined in the worship of their Church wherein I saw no profane adoration of the host, or worshipping before pictures, or other vain and trifling ceremonies, or have sat with their patriarch and bishops, tracing in their faith the lines and lineaments of the old church Catholic, has my heart warmed within me at the thought of what they might be, and may yet be, in the cause of our common Christianity, what a noble profession they might witness to the world, and what a high and holy part they might bear in the warfare against the armies of Satan. As often too has my hope been chilled, when I saw how far they are from the light and life of religion, how tame and cold and dead is their conception



of the privileges and duties of a christian, how content they are to travel through life, without an effort for Christ or holiness, and how dangerously they rest upon forms and rites from which the breath of the Spirit has departed.

I will say no more upon this subject. You see, my dear brother, what the Syrians are, and what, by the blessing of God, they may be. You see how far they have departed from the simplicity of their early days. You see that while they have retained a faith which bears most of the marks of all which is ancient and primitive, they have lost that which gives to a right belief its value and saving efficacy. This is the appeal which ought to come home to us. Is it nothing, that they have with us a faith so pure, a worship so uncorrupted? And is it not every thing that they have not yet what God in his mercy has restored to us, the living power of religion, that pearl of great price—faithful preaching, the word of God in their common tongue, the lights of knowledge, human and divine, and all the good fruits of these blessings? And can we stand and look on, and see a brother in such a want, and not put forth our hand to clothe and feed him? Is there one among us who can coldly turn away from such an appeal because that brother is afar off, and speaks another tongue, and has no claim of kindred or country upon us? Is he not of the household of faith? Has not Christ died for him? Must he not rest, if he rests safely, upon that Rock where our own hopes repose? And if he has forsaken that Rock and is building upon the sand; if he has left the fountains of living water, and is hewing out to himself cisterns, broken cisterns, that can hold no water—is it for us to leave him there till his house falls before the wind and the tempest, or he poisons himself at his own streams? Or is it ours, with a brother's faithfulness and more than a brother's love, to take him by the hand and lead him back to the sources whence his fathers drank and the Rock where his fathers built? Is it ours to refuse this, or will some cold speculator rise and say that we have not the strength for this duty, or that we have wanderers from our own flock to look after, or that others are better able than we? *He* is able whose trust is in the Lord his God. I have not asked for great means or for many men. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

"The liberal soul shall be made fat, and he that watereth others shall be watered also himself." If others are more able, others will not do the work. Our mother Church of England looks to us to take this for our share of what is to be done in those lands. She will labor with us side by side, but will not take the whole burden upon her shoulders. *She* will go to the Chaldeans, *we* to the Syrians. I have now before me letters which show that *she* is farther advanced than *we*, and probably before this reaches you, her messengers will be on their way. Shall we lag behind, or shall we do our part? I have nothing

remaining but to set before you what we have to do, to present a plan of action, to name our stand points, and then to leave it to the Committee and the Church to determine their duty and to perform it. May He in whose light we see light, guide you to a right decision and maintain you therein, directing us in all our doings with his most gracious favor, and furthering us with his continual help! To him alone be the glory forever and ever. Amen.

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ADDRESS TO CANDIDATES FOR ORDERS, IN BEHALF OF THE  
EASTERN CHURCHES, BY REV. H. SOUTHGATE.

*Constantinople, May 3, 1842.*

BRETHREN—The state of our Missions in these lands demands that some one should speak. There are few of us to plead our cause,\* and yet it must be plead. The time demands effort. Who is there to make it? We are a small and feeble band, and no one comes to our aid. I will speak then, at least in behalf of the field which lies under my own survey. I pray you, brethren, lend me an attentive ear.

From this royal city, once the chief seat of christian power, now the sojourning place of the successor of the Caliphs, the eye of the observer wanders over vast realms where the light of Christianity once shone with a clear and pure ray, but which is now covered with the shades of a sombre twilight. We know not yet whether these shades will gather into darkness or break forth into returning day. We hope it is the *morning* twilight, but it is the hour of fear and doubt. We do not see Christianity on the whole, rising in purity and power, although we see here and there a new light breaking upon the darkness of ages. The mass is still inert, and we know not whether its tendencies are most to life or death. The age and the common expectations of men would teach us to hope, but we may yet see these churches pass through a deeper darkness before light appears. There are strong downward tendencies which make us fear for the future. Infidelity is increasing throughout the land, and especially where knowledge without religion begins to increase. The learning of Europe is brought into closer and still closer contact with Eastern minds, but it is an unsanctified learning, a false and pernicious progress, with all the arts of civilization without its virtues. It is a learning which has made the writings of Volney more familiar to its votaries than the works of Christian sages. The poison is spreading wider and wider, and sinking deeper and deeper into hundreds of youthful minds. It carries with it, wherever it fastens, a contempt for things sacred, a doubt of truths which have always commanded, in these lands, at least, a general though an unenlightened assent. Unfortu-

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\* The American Episcopal Church has three clergymen among the Eastern Christians, each a solitary laborer in his own sphere; one at Athens, one in Crete, and one at Constantinople.



nately the Eastern Churches are not alive to their danger, and no effectual resistance is opposed to the gathering tide. Supineness or intrigue, ignorance or the want of a due appreciation of the truth of Christianity, have, in too many minds, taken the place of a living and active faith. The evil increases, while the multitude are destitute of that religious instruction which can alone enable them to stand against it. This remark brings me to another point of still more painful interest.

1. The Eastern Churches have not, as they now are, the power to resist the inroads of infidelity. They have not the living power of truth deeply and abidingly felt and showing itself in active effort for the cause of Christ. This is, in itself, a want more to be lamented than all other calamities; it is, indeed, the source and occasion of all. There is no one of the Eastern Churches which exhibits the fruits of a living faith. There is no one which is making inroads upon the kingdom of darkness. There is no one which, as a body, puts Mohammedanism to shame by the light of a holy example. Christianity is not accumulative in these countries. It is not like a burning and shining light, or a city set upon a hill. This deplorable state may be owing to several causes combined. It is owing, in part, to the general ignorance of the clergy; in part to the *practically* erroneous views of multitudes with regard to the value of confession, of the invocation of saints, of abstinence from food, &c.; in part to their great ignorance even of the first truths of christianity; in part to the want of education by which the minds of the mass are kept in a low, unreasoning state; in part to the depressing influences of civil oppression; and in part to still other causes, especially the want of authorized translations of the Scriptures in the modern tongues, the want (generally) of faithful, practical and instructive preaching, and the want even of a knowledge of their own liturgies. All these causes, acting with combined power, are enough, and more than enough, to quench the pure light in any portion of the Church of Christ. The effects in these lands present a picture of spiritual destitution, sad indeed to contemplate. They utter a voice that ought to reach every ear and heart of Christians more highly favored.

2. Would that these were all the evils under which the Church of Christ in these climes groans in bondage. Calamities come not single, and too often one calamity produces another. Eastern Christians often acknowledge that they are visited with the curse of Mohammedanism for their sins. Whether the cause be this or not, they *are* visited with the curse, sorely, terribly visited. For a time we hoped that Mohammedanism was assuming milder features under the influence of a gradual reformation. This hope, in my own mind at least, is dying away. Every thing indicates that the government and people are reverting to their old state. The idea of regenerating Turkey under the sway of Mohammedanism, has proved a fallacious one. Mohammedan bigotry was never shaken in the minds of the

multitude, nor have the Christians received permanent advantage except by the destruction of the Janissaries; and this was an act not intended for their benefit, although it has proved a blessing to all. Had Sultan Mahmoud lived, the cause of reformation would, at least, have had a longer life. But he has gone, and with him the soul of reformation has departed. What was done immediately after his decease, (in which appears pre-eminent the *Khalti Sherif* conferring security of life and property upon the people,) was only the posthumous effects of his influence, the rolling on of a wave which he had set in motion. The effect has now ceased, the arm of the agitator is still, and the scene of active change which he created is settling down into death-like repose. Old influences and old habits are returning. Old prejudices against christians, native and foreign, are reviving. Those who were the active agents in reform are unmoved, and those who have succeeded them in power are men notoriously of the old stamp. There is no hope, not a spark of hope, that the state of the christians will be ameliorated by Mohammedanism. Their prospect, on the contrary, is daily growing more dark, and the future may bring the last severity of God's love in permitting them to be crushed and ground to the dust till they return to Him that He may have mercy upon them.

I know that these views are not in accordance with much that has been written. I know that a great effort has been made to create a different impression in Europe, and that that impression has been conveyed to America. But if you observe the reports that now go from this country, you will find in many of them an altered tone. Great interests are still supposed to be involved in maintaining the integrity and independence of the Turkish government, for upon this the delicate question of the balance of power in Europe is believed to rest, and many undoubtedly will cling to the hope of regeneration while there remains, to sanguine minds, the least ground for hope. But the christian observer has only to deal with facts as they are, to trace the workings of God's providence in the existing state of things, uninfluenced by human theories, and least of all by the motives of political ambition. What advantage, then, has Christianity gained by the recent movements towards reform? Christians have been relieved from much civil oppression. Life and property have been rendered more secure. But these blessings have been temporary, (they are already ceasing,) and at the best they were confined to a small portion of the country, and nowhere has Christianity reaped any distinctive advantage for itself. The odious tribute which it pays for its existence has not been relaxed. The cruel decree which forbids a christian church to be built has not been repealed. It is a tolerated religion, and no more. Mohammedanism can never be the friend of Christianity. This must increase, that must decrease.

3. It is an opinion, which sooner or later forces itself upon the mind of every attentive observer, that the revival of Christianity must precede the downfall of Islamism. Its present state, alone, keeps Mohammedanism in countenance. That false religion is evidently waning, and if Christianity could once shine upon it with a pure, unclouded beam, it would shrink and die.

4. At the same time, a change is evidently taking place in the position of Eastern Christianity. There has been, especially within the last few years, an unprecedented interest in the state of the Oriental Christians. There is now no considerable government in Europe which has not turned its attention to them. Their interests have become a new element in every great Eastern question, and every one of the great powers is, in one way or another, acting with reference to them. Every movement portends a great change in the relative position of Eastern Christianity, and the two most prominent powers in these movements are Popery and Protestantism. France is at the head of the Papal movements, and England is becoming more and more the acknowledged champion of the opposing interests. Eastern Christians are universally looking to one or another of the Christian powers of Europe for protection and deliverance, and the whole East appears as if it were shortly to become the battle-field between primitive Christianity and modern corruptions.

5. The action of these two influences upon Eastern Christianity, is very different. The effect of the Papacy is here, as every where, to divide and to destroy; the object antagonist, to strengthen and purify. We wish to see these Churches rising in knowledge and purity; Popery wishes to see them amalgamated with itself. We wish to save them from schism; Popery has already created a schism in nearly every one of them.

6. On the whole, every thing portends the oncoming of great events. The question as to the fate of these Churches, is one of absorbing interest, and is rapidly approaching its decision. It is a question between pure and corrupted Christianity, between Truth and Infidelity, between the downfall and the duration of Mohammedanism.

7. Amidst these interesting prospects, what is our own agency? What part are we taking? What do we propose to do? We have a solitary clergyman in the field which promises to become the scene of such great wants. There should be *immediately* three others, and this number, within a few years, should be greatly increased. As it is, there is no provision for present wants, no preparation for the future. There is not one now ready to offer himself to the work, while a harvest is perishing from our hands for want of reapers. I am told that there are two in the Church who have these fields in distant prospect. From another quarter—one of our principal theological seminaries—I hear that there are none of its members contemplating



the work, while at this moment there should be two laborers here, ready to go Eastward. I have been so strongly and earnestly importuned to go in that direction myself, that I have found it difficult to determine what to do, but it seems to be the will of God that I should remain here. My health has suffered severely, through multiplied labors, and yet I cannot, at any moment, but look upon important work which I am leaving undone. Both the mission in this city and that to Mesopotamia, are at present upon my weak shoulders. I cannot sustain them. There is more to be done *here*, than I can well accomplish, while appeal after appeal has come to me from Mesopotamia, which I cannot resist. Half of my time, therefore, is given to that country, and half to this city, while either field might, at this moment, consume all the energies of two men. I retain hold of Mesopotamia, in the hope of relief, for a more promising field I do not believe can be found in the world. For proof of this I must refer you to what I have elsewhere written, and what I shall yet write. I have just appealed to the Committee for a clergyman and a physician for Mesopotamia. Will any one listen to the appeal? *Or shall the field be abandoned?* My present communication is addressed to Candidates for Orders, in the hope that they will be induced to consider the peculiar situation of these churches, and the great need of faithful men. But our present want demands one from the ranks of the clergy—one ready to answer this appeal *now*. Is there no such one who will read these hasty lines, and who will present himself in this city the coming fall, prepared for Mesopotamia? He should, if possible, be in Priest's Orders, practically acquainted with systems and branches of education, and, as his work is that of a pioneer, it will be better if he is a single man, but I do not mention these conditions as indispensable. It is, first of all, important that he enter the work with right views, not to pull down, but to build up; not to denounce, but to pity and help; not to amalgamate with error, but yet to be patient with it, to make due allowance for it, and to hope to dispel it, not by a lightning stroke, which would destroy good and bad together, but by the sweet rising of the Sun of Righteousness driving away its mists and illuminating with heavenly beams the altars on which it is enshrined. Is there no one to come with such hopes and views, or shall the work die by neglect and delay? In hope of a favorable and hearty response, I am, brethren,

Yours in the faith and service of the Gospel.

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EXTRACTS FROM REV. DR. SAVAGE'S JOURNAL OF A VISIT TO THE GOLD COAST.—*Continued from page 153.*

*Dix Cove, Wednesday, 14th October.*—Had an interesting conversation with the man whose house I occupy. He has manifested from the first much good feeling, and always listens attentively to my instructions.

I began by asking him what he thought of the message I had



brought. He replied, "I begin'to feel afraid." Of what? "Of God." And how is your heart? "Bad"—"bad"—"that palaver you speak last night make me begin to fear." In the lesson (a part of the 12th chapter of Luke) were these words, upon which I dwelt with much feeling, "And I say unto you, my friends, be not afraid of them that kill the body, and after that hath have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."

"I begin to think I am doing wrong to have so many wives. I have three, but my heart tells me that it is wrong to have more than one."

This seemed to be purely the exercise of his own mind on this point, for I had never made any allusion to polygamy in all I had said. It is a subject that requires great caution when presented to the mind of the African. To require an abandonment of the practice before the heart is really changed, is worse than useless. I have confined myself to the plainest truths of the gospel, endeavoring to present them in such a manner that they shall bear directly upon the heart and conscience.

Does your heart tell you, that you really sin in having more than one wife? continued I. "Yes," was his prompt reply. "But," after a pause, "what can I do with them?" "I *can't* tell them to go away *when they have made me no trouble*. How can they live, 'spose I send them away?" The only reply that I could give, was, that if it were right for him to send them away, and he should do it because he thought God required it, God would take care of them. I have no reason to believe the man's heart really changed; till it is, to enforce so trying and self-denying an act, would be like "putting new wine into old bottles." It is at times a question of great difficulty; and where a man has many wives, and children by them severally, one not easily solved. "How can they live?" is not only a difficult but affecting question, where there is, as we have known, much parental affection.

This man is acknowledged to be the mildest and best man in the town. I have found no one that speaks aught against him. I asked him what particular sin his heart condemned him for? "Why I don't do any thing wrong. I don't steal nor lie, but my heart tells me that it is wrong to have more than one wife—and that I ought to serve God. I know that all the customs of my country are wrong altogether."

I then began to particularize, knowing what sins his race are most addicted to. I found that, among other things, he was in the habit of profane swearing, but seemed not to attach the slightest sin to it.

Do you pray to God at night on going to bed, and rising in the morning? "No—I do'n't know how to pray; if you will tell me how, I will pray."

Well, said I, think now, what one thing do you want God to do for you? "I want him to give me that new heart." And

can you not ask him for it? If you do not, he will not do it. "Yes, I will ask him," was the reply with some warmth. Well, if you do so in a proper manner, that will be *praying* to God. A new idea seemed to strike upon his mind. He knew what prayer was. I then told him that if he would be truly sorry for his sins and earnestly seek a new heart, he must beg God for his Spirit, of whom he had heard me often speak.

Do you not want your wives, and children, and friends, and countrymen, all to be saved? "O yes," was his quick reply. Well then, will you not pray to God for them—beg him to give them repentance and new hearts? He did not now seem at a loss to know what to pray for, and I thought I could see, as I spoke, an expression of fixed resolve becoming more and more visible upon his countenance.

*Wednesday, Nov. 11th.*—The small-pox, it is said, has appeared in a neighboring town. I first heard of this disease far below Cape Coast. It has been gradually making its way towards the windward. It has at different periods proved very destructive among the natives,—while I was at Cape Coast, many had died with it. A fetish celebration has been held to-day to avert this direful scourge. A declaration has been made by the head fetish man, that the alligators in the lagoon near the town, which are objects of worship, must be fed. If this be liberally done the disease cannot approach, but, if not, they may expect to fall its victims. To-day, therefore, they have been paying their devotions to this, their "*creeping god*." A crowd of women and children proceeded to the bank of the lagoon under a wide-spreading tree, chanting a song. One bore a bowl of maize prepared with palm oil, on the top of which was a fowl's egg—another a white fowl—a third a pot of bamboo wine, and a fourth a bottle of Brazilian rum, vulgarly called here "*augur dent*," "*aqua dent*." All assembled, one, at the direction of the fetish man, called to the alligator by name—"Nana-peah!"—"Nana-peah!" The large reptile soon emerged from the water, and approached the spot where stood the woman with the egg, fowl and rum, as the propitiatory sacrifice. The egg and fowl were taken from the hand and quickly devoured, when the *aqua dent* was poured upon his head, the hideous creature calmly receiving it, as if conscious of its design and his due. During the performance of the act, they sang and addressed him thus—"We serve thee, Nana-peah." "We put our trust in thee." "Keep off this bad sickness from us." "We feed thee," &c. As he retired into the water the whole crowd seemed to unite, as one, in a song of praise to this four-legged god. They then paraded about the town singing and professing their devotion. "We serve Nana-peah." "We trust in him." "Feed him and he will protect us."

This ceremony was repeated at night when the prepared maize, and the "bamboo wine," (juice of the bamboo fermented,) were given.

[TO BE CONTINUED.]

## INTELLIGENCE.

FUNDS FOR DOMESTIC MISSIONS.—The Domestic Committee regret that they are still without funds to discharge their obligations to missionaries, up to 1st July past. Will not Churchmen make special contributions, in this emergency, to meet it? An exhausted treasury, and unfulfilled engagements, operate very much against the efforts of our Bishops to fill up vacant stations. Within the past week, one of three, whom Bishop Kemper, in his late visit, prevailed upon to give their first love to the West, has been compelled to change his plans and remain; because the Committee could not send him!

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SPIRIT OF MISSIONS.—The Secretary and General Agent of the Domestic Committee, finds himself at present charged with the business department of the Spirit of Missions. 4000 copies are circulated, 1000 of these to the Bishops and clergy, without charge. The claims against it amount to \$1200, and its claims against subscribers to not less. He does not like to look tradesmen in the face and tell them that *Churchmen are delinquent*, and therefore he cannot “render unto Cæsar.” The revival of a *missionary spirit* may result from finding a place in our hearts for the “*Spirit of Missions*,” if we pay for it. Please remit to the editors, No. 281, Broadway.

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CRETE.—We have been favored with the following extract from Mrs. Benton's letter to her father, dated Canea, Isle of Crete, June 2d, 1842.

“I am quite as well as I can expect, with the fatigue I am obliged to undergo daily, as we have a large school, and no teacher but Mary and myself in the girls' department. We have 70 in daily attendance of the girls, and over 250 of the boys. I have three girls in our family, and rejoice very much in the progress they are making; they assist a good deal as monitors already, and I trust in time to make them good teachers, if I am spared to do it. Mr. Benton has several protegee schools in different parts of the island which he supplies with books and advice, and one that he partly supports, so that our prospects are truly pleasant, and becoming daily more encouraging; and we only want more zeal and love for the souls of our fellow mortals, to make us happy and thankful that we are permitted to do so much in the furtherance of the gospel promise, but the Holy Spirit can alone perfect the fruit whose seed we are but sowing on a dry and thirsty ground.”

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ATHENS.—Recent intelligence from Athens announces the safe arrival of Miss Mulligan, who, it will be remembered, left here in April last. It was a source of much delight to Miss M. to be permitted to reach *her home* prior to the usual sum-



mer vacation in the schools, and thus to enjoy for a season the society of their interesting Greek family, previous to their separation. Mr. Hill intended to improve the weeks of vacation in travelling with Mrs. H. for the benefit of her health, which has for some time been very delicate. They propose resuming their labors at the usual season, and have, from present indications, every reason to look for as great a degree of popularity and as extensive means for usefulness, as their schools have at any time enjoyed.

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AFRICA.—Letters have been received from Cape Palmas, under dates 20th and 21st May, conveying the sad intelligence of the death of Miss Coggeshall, one of the teachers recently appointed to that Mission. Miss C. sailed from this country in January last, in company with the Rev. Mr. Payne and others, arrived out in safety, and entered upon her duties with a fair prospect of great usefulness in that field of labor to which her heart was given. On the 23d of April she was seized with the acclimating fever, and on the 4th of May died.

The following extracts from letters communicating the above intelligence, give some particulars relative to this afflictive dispensation.

*Rev. Mr. Payne, speaking of Miss C., says, "She died as she had lived, during our short acquaintance with her, a calm, devoted Christian. Had she lived, she would no doubt have been eminently useful in a department of the mission for which she was eminently fitted. But 'God seeth not as man seeth,' and should we, can we murmur at His dispensations, who so surely loves his own cause and makes 'all things work together for good to them that love Him?'"*

*The Rev. Dr. Savage remarks, "The Mission feels deeply the loss of Miss Coggeshall. She filled an important place in the female department, and that with much promise. Her desires to do good were so simple, and her views of the way and manner in such Christian subjection to the experience of others, that we could but anticipate much good to the mission from her labors. She has left upon the minds of all a conviction that she was a woman of no ordinary attainments in divine life. The influence of her piety was felt and acknowledged in her short intercourse with the children and others. It was apparent to all that she daily walked with God, and had her conversation in heaven. We view in her death a *free will offering* of herself to God, and who shall say that it is not 'well pleasing in His sight?' She has gone, and we doubt not, to a higher and a nobler sphere of action. May this dispensation be sanctified to us all."*



SERMON BEFORE THE BOARD OF MISSIONS.—Owing to Dr. Vinton's temporary absence from Boston, his sermon before the Board, in June last, was not received in season for the present number of the Spirit of Missions; it will appear in the next.

☞ The Treasurer of Emmanuel Church, Delaware, should have been credited in the July number of the Spirit of Missions, with \$20 instead of \$2, as the contribution of that parish to Domestic Missions.

☞ Secretaries of Diocesan Conventions will confer a favor upon this office by sending to it a copy of their journals for 1842. Those of New-York, New-Jersey, Pennsylvania, and Maryland, have been received.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

*Contributions received by the Treasurer of the Committee for Domestic Missions, from July 15th to August 15th, 1842.*

DIOCESE OF NEW-HAMPSHIRE.			
Hopkinton, St. Andrew's Ch.,	\$10 91—	\$10 91	
DIOCESE OF MASSACHUSETTS.			
Boston, St. Paul's Ch., Miss. Assoc., for Logansport, Ind.,	113 10—	113 10	
DIOCESE OF CONNECTICUT.			
Hartford, Christ Ch., (a deceased member,)	300 00		
Middle Haddam, Christ Ch., (Ladies' Sewing Circle,)	12 50		
Stamford, St. John's Ch.,	40 00—	352 50	
DIOCESE OF NEW-YORK.			
Brooklyn, St. Ann's Ch., (for church at Flint, Mich., \$10;)			
(for church at Bangor, Me., \$20;)			
(for church at Tuscaloosa, Ala., \$52,)	168 00		
" Calvary Ch.,	10 50		
College Point, St. Paul's Ch., (for Prairieville, \$20,)	32 50		
Fort Hamilton, St. John's Ch., (for Kemper College,)	25 00		
Fishkill, St. Ann's Ch.,	35 10		
Hampton, Christ Ch.,	3 70		
Jamaica, Rev. W. L. Johnson, (for Logansport,)	4 00		
New-York City, Christ Ch., a lady,	1 50		
" " Epiphany Ch., (Juvenile Miss. Society,)	6 56		
Westchester, St. Peter's Ch.,	24 75		
Miscellaneous.—Mr. Nichols, Sing Sing, \$1; Samuel Hoffman, New-York, \$5; W. B. T., \$1; Cyrus Curtis, Hudson, \$10; R., New-York, \$3; H., \$1 75; (for Logansport, \$2,) from a custom-house clerk, New-York, \$21; a friend, \$6,	50 75—	362 36	
DIOCESE OF NEW-JERSEY.			
Elizabethtown, St. John's Ch., a member,	1 00		
Paterson, St. Paul's Ch., Sunday school,	3 00		
Miscellaneous.—A Friend to Missions, \$100; Mrs. Wright, Newark, (for Jubilee College, \$5,) \$10; J. T., Paterson, \$5,	115 00—	119 00	
DIOCESE OF PENNSYLVANIA.			
Bristol, St. James' Ch.,	8 16		
Philadelphia, All Saint's Ch., Sunday school, for Prairieville,	10 86		
Miscellaneous.—M., Philadelphia,	25 00—	44 02	
DIOCESE OF MARYLAND.			
Miscellaneous.—Dorchester co., T. J. H. E.,	5 00		
Alleghany co., Cumberland, Emmanuel parish,	15 00—	20 00	
DIOCESE OF DELAWARE.			
New-Castle, Emmanuel Ch.,	10 00—	10 00	
DIOCESE OF VIRGINIA.			
Fairfax co., Alexandria, D. C., St. Paul's Ch., a member,	10 00		
Norfolk Co., Norfolk, St. Paul's Ch., a lady,	10 00—	20 00	

DIOCESE OF NORTH-CAROLINA.		
Miscellaneous.—Rt. Rev. Bishop Ives, . . . . .	10 00—	10 00
DIOCESE OF SOUTH-CAROLINA.		
Charleston, St. Peter's Ch., . . . . .	18 75—	18 75
DIOCESE OF MISSISSIPPI.		
Woodville, St. Paul's Ch., . . . . .	14 62—	14 62
DIOCESE OF MICHIGAN.		
Marshall, Trinity Ch., (a missionary station,) half, . . . . .	2 50—	2 50
DIOCESE OF ILLINOIS.		
Quincy, — Ch., (a missionary station,) . . . . .	5 00—	5 00
ARKANSAS.		
Pine Bluff, — Ch., (a missionary station,) . . . . .	1 00—	1 00
WISCONSIN.		
Milwaukie, St. Paul's Ch., (a missionary station,) . . . . .	5 50—	5 50
Total,		\$1109 26
(Total since June 15, 2 months, \$1590 62.)		

## FOREIGN MISSIONS.

*The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from the 15th July to the 15th August, 1842.*

NEW-HAMPSHIRE.		
Hopkinton, St. Andrew's Ch., . . . . .	\$10 91	
Portsmouth, St. John's Ch., Female Miss. Soc., for Africa, \$15; Foreign Missions generally, \$10, . . . . .	25 00—	35 91
MASSACHUSETTS.		
Boston, St. Paul's Ch., Miss. Association, \$387; do. for Africa, \$10; Sunday school, part of ann. sub., for support of four children in Africa, \$40; a few ladies, for Africa, \$20, . . . . .	457 00	
Roxbury, St. James' Ch., Sunday school Miss. Association, for support of two children in Africa, . . . . .	20 00—	477 00
CONNECTICUT.		
Greenwich, Christ Ch., . . . . .	10 00	
Hartford, Christ Ch., part of monthly collection, . . . . .	45 40	
Middle Haddam, Christ Ch., Sunday school, for Greece, \$2 63; do. Sewing Circle, for do., \$6 25; do. do. for Africa, \$6 25, . . . . .	15 13—	70 53
NEW-YORK.		
Brooklyn, St. Ann's Ch., \$575 17; Youth's Miss. Association, Sunday school, No. 1, for education of a pupil in Greece, \$100; Sunday school, No. 2, general, \$23 47, . . . . .	698 64	
New-York, a Friend to Missions of the Episcopal Church, . . . . .	4 00—	702 64
PENNSYLVANIA.		
Philadelphia, St. Paul's Ch., Missionary Association, . . . . .	66 16	
Wilkesbarre, St. Stephen's Ch., teachers and Sunday school scholars, 1st semi-annual payment for education of a girl in Greece for five years, . . . . .	40 00—	106 16
MARYLAND.		
Nangemoy, Mrs. Sarah Dyson, for Africa, . . . . .	5 00	
Prince Frederick, ———, for Africa, . . . . .	12 50—	17 50
VIRGINIA.		
Spottsylvania co., Fredericksburg, St. George's Ch., \$13; for Syrian mission, \$5; Mrs. E. Storke, for Africa, \$5, . . . . .	23 00—	23 00
SOUTH CAROLINA.		
Charleston, St. Peter's Ch., offerings, (one half,) . . . . .	18 75	
St. Stephen's Chapel, Missionary Society, . . . . .	6 65	
St. Paul's Ch., . . . . .	25 00	
St. Philip's Ch., for Texas, \$40; for Africa, \$50; for Mardin, \$10, . . . . .	100 00	
St. Michael's Ch., \$33; for Africa, \$3; for China, \$3, . . . . .	39 00	
St. John's Island, St. John's Ch., Mrs. B. B., . . . . .	5 00—	194 40
MICHIGAN.		
Marshall, Trinity Ch., (one half,) . . . . .	2 50—	2 50
Total,		\$1629 64
(Total since 15th June, \$3928 53.)		



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